2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

My mother received the right to doctor women having trouble in childbirth, but she never practiced until she was quite an old woman. She learned of a woman that other doctors had given up to die and went to help her. The woman was scarcely alive but still conscious and could talk a little.

My mother said to her, "I have no great powers, but I am going to do just as I saw in my dream when a young woman." She chewed the black root and blew it over the sick woman and sang the medicine song she heard the old man and woman singing. She asked one of the old women standing near by to bring a stiff feather. Then she lifted the sick woman's head up and opened her mouth. She pressed one knee on the patient's stomach and at the same time pushed the feather down her throat, causing her to strain as in vomiting. This contracted the abdominal muscles, and, the fourth time the feather was pushed down her throat, the child came. My mother did not dream that she should use the feather. It was her own idea. She boiled some of the black root and gave the sick woman the water off of it to drink. She got a good horse, ten blankets, and much calico for doctoring this woman.

My mother turned her doctoring bundle over to me when she was old. The bundle consisted of black root, sage, and the song. She did not have the hide rattle, as it was the man in her dream who held that. I only doctored one woman who was having pains before her child was born. I did just as my mother instructed me to. I went to her lodge, sent everyone out except one woman, the sick one's mother, and made the room dark. I sang the song and blew chewed black root over her. I boiled black root and gave her the water to drink. The child was born before I had time to use the feather. I was paid a fat steer for helping her.

Crows Heart thought that a person rarely called in another to doctor except when the case was serious. People usually depended on their own bundles for protection and recovery from illness or accident. In the case of imbedded arrows, anyone might be asked to help remove them. Arrowheads or bullets imbedded in the flesh of the limbs were usually pressed on through the limb. He cited examples, one when a man doctored his own injuries and one where help was asked of others.

CROWS HEART'S NARRATIVE OF CHERRY NECKLACE

Once the Mandan went toward Dickinson on their summer buffalo hunt. Nearly one thousand Sioux attacked them, and Poor Bear was shot through the chest so that the bullet come out through his shoulder blade. He bled through his nose and mouth when he was carried into his tepee. He said that when he got his medicine spirit, the Bear, he was promised protection. Although bullets might hit him they could not kill him if he carried out the instructions received in his dream. He asked his wives to bring him wild plums to eat, but there were none because it was early in the summer. Instead they brought him plum leaves and said they were plums. He chewed the leaves and sang his sacred songs. His wives helped him to his feet, and he danced while he sang with the blood flowing from the two wounds. In four days he was able to walk through camp again.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

755
752

Another time there was a battle at Like-a-Fishhook Village with the Sioux, and one of the warriors was shot in the abdomen with an arrow. The arrowhead hit a bone so that the shaft came out, leaving the arrow in his body. The man was very sick from the pain. His family called that anyone taking out the metal arrowhead would be paid a buffalo horse, two pack horses, a large tepee of twenty hides, a mule, a dress made of mountain-sheep hide and decorated with five hundred elk teeth, one war bonnet, and a pile of robes and blankets. Nobody came to remove the arrowhead so his wife put a pipe before Cherry Necklace[10] and Rattles Stone Like a Bell, holy men, and asked them to help. Both came to the wounded man's lodge.

Cherry Necklace got his powers years before when away eagle-trapping. He waded into a pond one evening to fast in quest of a god. There he cried all night until nearly morning when a bear came out of the water and led him into his den under the water. The bear showed him how to use medicine roots, gave him a song, and took him to a snake den where the snakes showed him how to poison people. Cherry Necklace always smoked alone, and it was said that anyone coming into his lodge while he smoked was poisoned. Sometimes he smoked with others, but there must be seven in the party. He poisoned through habit, not meanness, and everyone respected and feared him.

Rattles Stone Like a Bell fasted on Eagles Nest Hill[11] southeast of Washburn, and the eagles instructed him to make a holy pipe, and the Crane gave him the power to remove arrowheads and bullets.

Cherry Necklace[12] tried to get the arrowhead first. He thought he ought to put him to sleep, so he smoked his medicine roots, but the injured man was in too great pain to sleep. He thought he would try another way; he would put hot coals on his pipe stem. The bull-snake came out, and he asked the snake to go into the wound, but the snake's jaws were too weak to extract the point, so Cherry Necklace gave up.

Rattles Stone Like a Bell tried. He had two dried crane heads with the lower jaws attached and a stuffed crane. He tied one of the dry heads around the patient's neck and painted his face red. He put the other crane head around his own neck and painted his own face red also. He sang his medicine song which put the wounded man to sleep. While he was singing, the crane came alive and walked around the wounded man. As he was going to sleep, he heard the crane calling "Konix," and the medicine man answering "Konix" from the other side of the room. When he was asleep, the crane walked up to him, stuck his bill in the wound, using his bill as pinchers. After pulling several times, he succeeded in extracting the arrowhead. Matter and blood came out of the wound. Rattles Stone Like a Bell sent word through the village for the people to come to the river's edge and see the wounded man bathe. He led the sick man to the water, all the time singing the crane's song. They washed off the red paint and went back to the lodge. Rattles Stone Like a Bell took all the goods he had been promised, but he gave some to Cherry Necklace, who was the older man.

10. For other stories concerning this man see Martha Warren Beckwith, *Mandan-Hidatsa Myths and Ceremonies* ("Memoirs of the American Folk-Lore Society," Vol. XXXII [1938]), pp. 264–66.

11. Another Eagle Nest Hill was south of Mandan, North Dakota.

12. Cherry Necklace was a Hidatsa.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

Mrs. Good Bear remembered an old man with the medicine of the otter. The otter was said to extract arrowheads and bullets by sticking his head into the wound.

The Mandan had one doctoring practice not employed by the Hidatsa. Sometimes a baby got a sore mouth and could not nurse its mother. The child's father would call one of his own brothers saying, "I want to drink of your blood."

The father would use an awl to prick a hole in his brother's leg and the child's mouth was put over the wound. When a man had no brothers, he called a man of his own clan. The rule was that the blood one drank must come from a man of the father's clan. Crows Heart showed several scars where he had given blood to cure sore mouths.

Breaking rules was believed to be the cause of bad luck. This could be either intentional or unintentional. Sometimes the guardian spirit was said to abandon one who violated some rule. Crows Heart said that it was impossible to explain why some men who were so particular about obeying all the rules should lose power. Edgar Crows Heart took his mother's brother's mink hide[13] to use in a dance without getting permission. Shortly afterward, he was thrown from a horse and suffered a broken nose, a result, Crows Heart, the father, said of taking a medicine bundle without the right.

Scattercorn was the only informant to give an example of sleight-of-hand practices performed as the result of a dream. In the hereditary bundle rites people claimed to have corn, buffalo, and other spirits in their body which came up into the mouth during the ceremonies.[14] Her account is of one not informed in the actual rites.

SCATTERCORN'S NARRATIVE OF POWER OF MEDICINE

My father's father ran away from the village when the smallpox came and lived with the Crow Indians out west. He was one who fasted much. One time he fasted on a high mountain. He became so weak that he could not get down the mountain and fell unconscious in the snow. A bear, porcupine, and otter came to him and said, "Son, we heard you cry and are going to help you." Those spirits carried him down the mountain, and he was so weak that he could not help himself. He became unusually holy because so many animals

13. Hidatsa Creek medicine.

14. Also reported by Maximilian, Prince of Wied, *Travels in the Interior of North America, 1832–1834*, in *Early Western Travels, 1748–1846*, ed. Reuben Gold Thwaites, XXIV (Cleveland, 1906), 33.

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

164 DISEASE AND THE CURE OF DISEASE:—The Mandans were as a rule a very healthy people and their catalogue of diseases was small, being mostly those which of necessity accompany a life of considerable hardship. Catarrhal troubles, snow blindness, rheumatism and hemoptisis were most common. They had no fevers and no consumption; venereal diseases were found, but the Mandans always claimed that these were got from the Crows. Their other troubles were wounds, snake bites and freezing. Maximilian said that he also found cases of the gout among them.

757 Colds and catarrhal troubles and rheumatism were treated in the vapor bath which is found in one form or another among most Indian tribes. The patient was steamed well and then immediately plunged into icy water or snow, from there he went into the house where he was kept wrapped up for some time. The snow blindness was treated by gentle sweating. Cataracts and inflammation of the eyes resulted from snow blindness at times, and the inflammation was treated by rubbing with some herb which had a rough surface. With this the eyeball was rubbed till blood flowed. Bleeding was practiced, and rattle-snake rattles were considered to be a remedy for almost anything. The rattles were powdered fine, mixed with water or saliva and either swallowed or rubbed on the parts affected. The Mandans used no emetics but had a number of vegetable purgatives. Lewis and Clarke described a root which was chewed and placed on a snake bite, they called it Sacka-comah but it has not been identified botanically. Freezing was treated by rubbing with snow. Horses were sometimes given a piece of wasp's nest as a diuretic.

● 752 Wounds healed with remarkable rapidity and had very little care. Severe cuts were rubbed with fat and sometimes bound up. A number of cases were known where persons who had been scalped recovered. In arrow wounds the point was always forced entirely through the flesh if possible because it came out more easily so.

524 GAMES:—The Mandans had games for men, women and children, and in most of these betting was an important part of the sport. Probably the best known of these games was

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

in the same manner as the Manitari chief, Kokoshkis, mentioned by Say. He went, one evening, wrapped up in his robe, into a hut of the hostile Arikkaras, as the young men of the village often do, ate with his face covered, so that he was taken for a young Arikkara; then laid himself down by the side of a woman, and afterwards cut off a lock of her hair, with which he retired. He might have killed the woman, as Kokoshkis did, but refrained from doing so.

Wounds appear to be healed with remarkable ease. In cases of arrow wounds, they like to force the arrow quite through, that the iron head may not remain in the wound. Men and women are often scalped, in battle, who afterwards come to themselves, and are cured. Such a large wound on the head is rubbed with fat; the medicine man fumigates it, singing at the same time. Disorders are not uncommon among the Indians. The Mandans and Manitaries often suffer from diseases in the eyes; many are one-eyed, or have a tunicle over one eye. In inflammation of the eye they have a custom of scratching the inner eye with the leaf of a kind of grass, resembling a saw, which causes them to bleed very much, and this may often occasion the loss of the eye. Rheumatism, coughs, and the like, are frequent, because they go half naked in the severest cold, and plunge into ice water. Much benefit is often derived from their steam-baths, in a well closed hut, where a thick steam is produced by pouring water on hot stones. They then immediately go into the cold, roll themselves in the snow, or plunge into a river covered with drifting ice, but do not return to a warm hut, as the Russians do. Many Indians are said to have died on the spot by trying this remedy. Some suffer from gout; but all who survive these violent remedies are stronger and more hardy. Another remedy is trampling on the whole body, especially the stomach, as is practised also among the Brazilians. This operation is performed with such violence, as often to occasion hard swellings in the intestines, or ulcers, especially in the liver. The steam-bath is used as a remedy in all kinds of disorders. Vaccination, the application of which met with no difficulties among several nations on the great lakes, especially the Chippeways, is not yet practised among the Mandans and Manitaries. Spitting of blood is said to be frequent, but not pulmonary consumption. Gonorrhœa is very common; they affirm that all venereal disorders came to them from the Crows beyond the Rocky Mountains. For such disorders they often seat themselves over a heated pot, but very frequently burn themselves. They cut open buboes, lengthwise, with a knife, and then run for a couple of miles as fast as they can. The jaundice is said not to occur among them. It appears that they are not acquainted with emetics, but, if they feel anything wrong in the stomach, they thrust a feather down the throat, and thus produce vomiting. Their purgatives are obtained from the vegetable kingdom. The poison-vine often produces swellings, especially in children. As rattlesnakes are rare in the vicinity of the villages, it is, of course, seldom that any one is bitten by them; these Indians are said, however, to have very good remedies against the bite. Frozen limbs are rubbed with snow.